The Journal of The Kumbakonam College Literary Society.

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EDITORIAL.

We do not know what are the limitations placed on the Editor of the Literary Society's Journal, what subjects he is expected to discuss and what to let alone, but the present Editor has frankly to admit that he finds it impossible to prevent his pen straying into educational discussions. Perhaps little apology is needed for this. To-day all the world is considering the educational policy of the future, and every country is bent on reform and reconstruction. It is but natural therefore that our own thoughts should be concentrated on the many educational problems that surround us. The members of the Literary Society, being both students and teachers, cannot, we believe, be adverse to a frequent discussion in their Journal of such problems. Indeed it appears to us essential if, as we said in our last editorial "students seem to be showing an increasing desire to become teachers", that such students should go out into the world with sound ideas on the educational needs of their country, with ideals and enthusiasm. And there seems no reason why the Literary Society and its Journal should not be one of the channels through which such ideals are acquired. We make no further apology therefore for dealing in our editorials with matters of educational importance.

Nowadays a great deal of destructive criticism is levelled at our educational system, but very little in the way of constructive policy is put forward. The question therefore that we propose to ask ourself is what are some of our immediate educational needs in this Presidency? The reply to such a question will by no means cover the larger question of a complete educational policy, but it will merely endeavour to suggest some practical reforms which, we believe, would be immediately beneficial. Let us in the first place, look at our schools, look at them from the point of view of feeders of the College. What, as a College, do we expect to get each year from our schools? We expect to get boys of ability, boys able to cope with the College courses, boys of good physique, boys accustomed to take regular healthy exercise, and boys who are beginning to think for themselves and prepare themselves for life. Do we get such boys? We are anxious in our answer to avoid all suggestion of an adverse criticism on our present students. But if the question is to be answered frankly, we must admit that, though we are getting boys of ability, we are not getting many who can cope with the College courses, and though we are getting some boys of fine physique the majority of them are neither healthy nor fully developed. We are also getting few boys who have been accustomed to play any game other than badminton. What are the reasons for this state of affairs? In the first place it is our opinion that boys go to school at far too early an age; they have too much attention paid to their work and too little to their play; the system of tuition under which they work serves too often to stem initiative rather than encourage it; the anxiety that exists with regard to the examination results in their being over-pressed both by their teachers and their parents; in some schools there are no play-grounds near the school, and in most schools a very minute percentage of the students take active part in games, insufficient

attention is paid to the different temperaments of students; the clever young boy, because he is clever, is forced and often spoiled in mind and health, the backward boy is laughed at and his development which may be perfectly normal, though at a later stage than most, is hurt. Students are too often allowed to attend school when they have outgrown their strength, when they are too weak in health to profit from study, and when, through fear of losing a precious year or missing an examination, they are too unwell for normal work. What are the remedies for these evils?

In the first place boys, who are destined for a collegiate career and who will eventually become lawyers, doctors, teachers etc should not begin to use their brains in school hours until they are seven or eight. In Indian Schools such boys begin at five and continue, may be until twenty-seven through an incessant period of pressure. Is it to be wondered at that the average age for the educated South Indian is so short.?

Secondly, and we regard this as the most pressing reform. every school boy should, as in England, be medically examined before a term starts and after the term has finished. It is not at all an uncommon thing in England to see a boy sent away from school for a year until his physical development is better or his health improves. This is not a matter of academic speculation. It is a fact, a fact unfortunately true in the Tanjore District, that our students are year by year deteriorating in physique. By proper medical examination and care at school this can and ought to be avoided. The authorities ought to allow no school to be built without playgrounds attached. Regular games must be made compulsory for all boys over a certain age. Surely if we as a College can control compulsory games, the schools that feed us can.

Finally it is essential, before any really good work can be done, that the boys at school must be taught the value of

work for work's sake, and not be allowed to think that the end of all things is "examinations".

Now let us look at the Colleges and see what are the immediate needs there. During the last ten years education has spread with extraordinary rapidity. The number of students going to school and passing out of school has increased enormously. And yet most of the Colleges of the University continue to provide the same accommodation as they had a decade ago, and to regard the increase as unhealthy rather than desirable There is an ever-increasing tendency for the higher education of this Presidency to concentrate in towns like Madras and Trichinopoly with the result that the Colleges in the big centres are quite insufficient to meet the demands of eligible students either for the Intermediate or the B. A. Before the next generation still further swells the demand for College education we must see to it that our higher education is more diffused throughout the Presidency and more Colleges and it necessary more Universities are instituted.

Unfortunately it is not only the Colleges that are being overcrowded by the present spread of education but also all the available walks of life for the finished graduate or F. A. It is a difficulty which exists all the world over, but it appears to be particularly bad in India. We would suggest that the difficulty could be partly mitigated in two ways: First by the setting up of an Appointment Board, such as they have in all western Universities, and secondly by the holding of departmental entrance examinations in all Government departments so as to avoid the evil of reducing a University career to the mere acquisition of a passport to employment. In any case an Appointment Board seems to us a very necessary and a very simple addition to the machinery which at present attempts to find suitable employment for products of the University. In Oxford and Cambridge the University Appointment Boards do a great amount of excellent work, both in the matter

of bringing openings in the way of students and also in the matter of giving a vice and information. A properly founded Appointment Board in the Madras University, one which would be in touch with the needs both of Government and of business would surely be profitable both to the University and its students

Readers of this Journal are well aware what our views on the present system of examinations are. It resolves itself into this that we believe that the student who enters a Madras College is more concerned with the results of his examination than he is with the results of his University career. This means a prostitution both of knowledge and of the wide benefits of a College course. The examination dominates his work from the start leading to a terrible system of popularising Colleges which have Examiners and emptying those which have none, a system which is responsible for the rumoured question-hunt from January to April, and which as often as not lets us know the examination question before they appear in the examination hall. What is the remedy for this?

It is the most difficult of all the questions to answer, and we hesitate to suggest a reform. However we have pledged ourselves to make practical suggestions, and it is therefore necessary to give some answer to the problem. One solution is possible, though we are doubtful whether it meets all the needs of the case, and we know that it presents difficulties. The solution is this: to allow, we will say, the Madras University to be examined by Calcutta and Calcutta by Madras. Critics will say that the standards of the two Universities are different, their requirements different etc. If this really be the case, which we doubt, at any rate it would be possible as at Oxford and Cambridge to have a large portion of the Examining Board composed of Professors from other Universities. Even to-day Professors of Calcutta examine for Allahabad and *vice versa*. We have not space here to carry this discussion further. We

can only hope that any suggestions that we have made may be the subject of further criticism or discussion in the coming issues of this Journal.

It remains for us to thank those of the editorial staff and committee who have so splendidly helped us in the preparation of this number. We can without exaggeration say that almost all the work has been done by the sub-editors, without whose constant and untiring zeal the Journal would never have been ready for publication at the proper date. Those who read tbe Journal probably do not realise the amount of labour to be gone through before the finished product can leave the press. Our debt of gratitude to the sub-editors is all the greater because they are students whose time is already fully occupied.

SPEECH DELIVERED

BY

V. P. MADHAVA RAO Esq, C. I. E.,

as President of the

Kumbakonam College Jubilee Celebration Meeting,

on 7th April, 1917.

I consider it a great privilege to be called upon to preside at the annual meeting of the Kumbakonam College Old Boys' Association and in particular, at the celebration of the Jubilee of the Old Provincial High School being raised to the status of a College. There is a special fitness in my presiding at this Jubilee celebration. For, I believe, among the two or three survivors of the first batch of graduates turned out by the Kumbakonam College, I have the unique distinction of having had my education, from almost learning the Alphabet up to passing the B. A., in the Provincial High School and College at Kumbakonam and having been the longest under the direct influence of Mr. Porter, with whose name the college will always be associated. The survivors, moreover, really belonged to a junior set. The thing happened in this way. I passed my Matriculation in February 1865 and my F. A. in December of the same year, owing to a change in the time for the F. A. examination. Thus, I should have appeared for the B. A. in 1868, but was detained in Kumbakonam for one year, in expectation of the High School being raised to a College, and joined the junior set.

PRE-PORTER DAYS.

When I was admitted into the Elementary Classes about 1859 or so, Mr. Marden was the Head-master or Principal. I well remember how when ushered into the presence of the Head-master, I was frightened by the appearance of what looked to me to be a yellow-coloured man. I do not quite remember whether I actually cried,

but I am sure I pressed my brother who was then in the higher classes and who had taken me to the School for my name being registered, to take me away from the presence of the Head-master. I had not seen a white face before. Mr. Marden was a good Head-Master, belonging to the ordinary run of Engish Head Masters, discharging the duties of his office in teaching and supervision, but otherwise having no intercourse with the boys out of School hours. I do not remember if there were any games in his time. He lived on the premises, occupying the eastern wing of the Old High School building, which communicated with the School rooms. But his rooms and the grounds adjoining were *terra incognita* to the boys. It was in 1863 that Mr. W. A. Porter was appointed Head-master. I was then in the Fourth form—the Sixth form being the Matriculation Class. I well remember the sensation that was created when Mr. Porter first joined the School. He took the whole place, as it were, by storm. The aspect and spirit of the School was changed in an instant. I think when he took charge of the School, there were, in the Matriculation Class, Mr. Srinivasa Raghava Iyengar, Mr. T. Sundaram Iyer, Mr. V. Malhari Rao (my brother). I do not know if Mr. A Ramachandra Iyer was also in the class at the time.

CHARACTERISTICS OF MR. PORTER.

The system of teaching was entirely changed. More life was put into the teaching, and instruction was adopted to the capacity of almost each individual student. There was real education. Each boy was made to put forth what was in him and helped to think of himself and assimilate the knowledge that was imparted to him. Mr. Porter used to take up the teaching in special subjects in the lower classes also, so as to make the masters adopt methods of teaching which would make instruction interesting to the boys. In the Fourth Class, I remember he taught us the fourth proposition in Euclid. Nothing

was too small for him. His patience and kindness were inexhaustible. The boys had the free run of his house and would be found roaming about the room at all hours of the day with very little consideration for the convenience of the Principal. The thoughtlessness of youth is proverbial. But Mr. Porter's was a nature whose equanimity and good temper nothing would disturb. He may be engaged in preparing his class lessons. He may be writing for the English mail possibly on matters of Philosophical interest, like those which formed the subject of the book published by Messrs. Tait and Thompson. He might be engaged in solving questions in higher mathematics referred to him by his friends in England. A half-clad boy from the lower forms would run up to him with a question on a most elementary subject. Mr. Porter would not show the least annoyance. He would quietly put by the matter he was dealing with, pat the boy on the back and, with a smile, solve his difficulty and send the child away delighted and pleased. He was, like the Buddha, an ocean of kindness and love and never gave a thought to self. I do not believe that he had any consciousness of racial difference between him and his pupils, much less that he belonged to the Ruling race. He helped his pupils with money, books, and advice, without wearying. To me personally, he was greatly attached and on one or two occasions, when he found that, owing to my deficiency in Mathematics, I was not able to get a prize, of which probably every other boy in the class was a recipient, he would select a book from his own private stock, probably more costly than the books presented to the other boys, and give it to me in order to keep up my spirits. When I was in the junior B. A. Class, he took me and Varadachari to Madras at his own expense, to give us an idea of the outer world and took us also to Bangalore.

Perhaps, I am a little egotistic in thinking that I was a special favorite of Mr. Porter. I have heard the same

claim made by many others of his pupils. It is the case of the Gopis of Brindawan, who would wrangle among themselves as to being the sole possessor of Sri Krishna's entire love.

He had a broad outlook on life and was a man of the highest culture. He was a good judge of character. He had an instinctive knowledge of what each student was capable of and how to remedy deficiencies in any particular subject. When at the close of the junior B. A. term, he found that Mr. Gopal Rao, the famous assistant of Mr. Porter, refused to promote me to the senior B. A. Class, owing to my having failed to get even 10 p. c. of the marks in Natural philosophy, Mr. Porter remarked that I would make up in the course of the year and put me in the Senior Class, and I am happy to say that I did not disappoint his expectations.

Rai Bahadur Gopal Row.

At this stage, I must say a few words about that remarkable man, Rai Bahadur Gopal Rao. He was already the senior assistant in the High School, when Mr. Porter arrived in Kumbakonam. He was an entirely self-taught and self-made man and had been appointed assistant master in the pre-University days. When the Madras University was started in 1857, he appeared for the Matriculation and subsequently for the B. A., and passed in the first class. He was unrivalled in his attainments in every branch of learning—English, Mathematics, History and Tamil—was a great disciplinarian, setting a bright example to his pupils by the purity of his life, rectitude of purpose and the high ideals which guided his relations to his pupils and the members of his family and his fellow men. A glance from his large and lustrous eyes would suffice to quell any rebellious spirit into obedience and put away any evil thought that may rise in the minds of the pupils. These two names, Porter and Gopal Rao, were inseparable in the memory of the earlier pupils of the

College and I believe the tradition still survives in Kumbakonam. The subtle influence of these two great men in forming the character of the boys was incalculable and could be traced in the after-career of their pupils. A whole generation of young men had the rare privilege of coming under their direct influence.

Mr. Porter raised the School to a College.

It was Mr. Porter's unwearied labors in improving the character of the teaching that helped to raise the School to the status of a College. Kumbakonam, in his days, was known as the Cambridge of South India. He was the first to introduce Cricket in the school and joined the boys in their games

We can imagine how it would have rejoiced his heart if he was alive now, when the Government have favoured the introduction of the Boy Scout movement into our schools. He would have been the first to organize a College Corps of Volunteers under the new scheme for the Defence of India Force. Character-forming movements like the above would have appealed to him strongly.

Further Characteristics.

His life and example left a lasting impress on the character of all those who had the privilege of coming within the sphere of his influence. His ways were gentle and full of sympathy and when he was helping his pupils, who he knew were in great need, with presents of money—sometimes in sums which judged by the value of money in those days were not small—he would do the thing with a fine feeling of delicacy so as not to hurt the susceptibilities of the recipient. His pupils fell into habits of regularity and imbibed a spirit of respect for law and order, while the tendency of his whole intercourse with the students was to impart a tone of manliness and self-respect to them. Contact with him tended to eliminate all that was mean and ignoble in man. He was intolerant of injustice, meanness

or cruelty. He encouraged freedom of speech in the boys, and nothing pleased him so much as to see independence of thought in his pupils.

In 1870, when I had come for a few months to Kumbakonam, I happened to write a strongly-worded article to a small local sheet, which had been then recently started, commenting on the shortcomings of the Municipality and some of its irregularities. This did not quite please the local Assistant Collector, who was in charge of the Municipality. He was a young man himself, who could not have had more than a few years service. The result was a prosecution of the paper. I do not think we had in those days the terrible sections about 'sedition' in the Penal Code, which in the form of section 124 A. B. and C. were added in subsequent years. The paper was prosecuted under the Act for Registration of Printing Presses, the proprietors of the paper having failed to register the paper. There was great sensation in the town, the proprietor being one of the leading citizens of Kumbakonam, occupying a high social position. Mr. Porter was distressed at finding a paper to which his pupils were frequent contributors getting into trouble, and was greatly relieved when the accused were let off with a fine of Rs. 10.

Service done to the British connection.

He identified himself with the life of his pupils and through them with the concerns of their parents and guardians. His name became a household word throughout Southern India. We had had Collectors and Judges, who had, by their just and impartial administration, made the people happy and contented. But it was reserved for men of the type of Mr. Porter to present to the people the human aspects of the British Rule and bring about a more intimate understanding of the superior civilization of the British people and of the essentially beneficient character of the British connection.

THE CAPACITY OF INDIANS.

On the other hand, he, like Mr. Powell and Mr. Thompson who had charge of the youth of an earlier generation, was instrumental in showing to the world that the Indians were the inheritors of an ancient civilization with mental and moral powers quite up to the level of those corresponding classes in Europe, if not surpassing them. These only required to be evoked under the sympathetic handling of men like these famous educationists, to show that Indians can rival and even excel Europeans in all departments of human activity. I will have to deal shortly in another connection with the question of the capacity of Indians in the field of politics and administration and to show how mischievous, ill-informed and prejudiced the propaganda of Mr. Curtis and his accomplices in India were when they attempted to club together Indians, including the products of our Universities and the inhabitants of Central Africa. Probably knowing how atrociously wrong they were in regard to Indians, we are doing an injustice to the Africans in resenting being bracketed with them. The African may have been quite as badly misrepresented as the Indian to serve the political purposes of this group of 'busy bodies' as they are correctly styled by "Truth."

MR. PORTER IN MYSORE.

To return to Mr. Porter. He was held in the highest esteem both by Indians and Europeans as a personality, association with whom would afford intellectual and moral stimulus, whatever the social status or age of the person associating may be. In 1878 or thereabouts, Mr. Rengacharlu, who subsequently became the first Dewan of Mysore after the rendition in 1881, secured Mr. Porter's services as Tutor to the late Maharajah, Chamarajendra Wodiar of Mysore; and after the installation of the Maharajah, Mr. Porter became his Private Secretary. The influence he exercised in moulding the character of the Maharajah is well known. The Maharajah proved to be one of the most

enlightened Rulers of Native States, was held in equal esteem by Europeans and Indians, by the Paramount Power and by the people. Mr. Porter had also to regulate the relations between the Maharajah and his second Dewan, the distinguished statesmen Sir Sheshadri Iyer; and those, who were in the inner circle, know how, under Mr. Porter's handling, the young Maharajah was enabled to take an intelligent interest in all the larger questions and exercise his independent judgment in dealing with them, while the Dewan was given every scope for the free play of his administrative abilities.

Present Situation.

It is a source of sincere gratification to me that an Old Boys' Association has been formed in connection with the Kumbakonam College. This will help to keep the great traditions of the College alive. We are fortunate also in having as the College Principal Mr. Statham, who, from all accounts, promises to rival the great Mr. Porter. It will be a happy day for Kumbakonam if, under his auspices, the College becomes the centre of a University for South Madras in fact for the Tamil country. I hear the claims of Madura have been put forward by some; but I am sure the choice will ultimately fall on Kumbakonam, which was the capital of what, in spite of the vicissitudes through which the country has passed under Naik and Maharatta rule, is still known as the Chola Desam.

Form of Memorial.

The event which we are met this evening to celebrate marked a notable advance in the higher education of South India and we all feel that something should be done to commemorate it. To my mind a fitting memorial would be the creation of a fund for helping promising but poor students, so as to enable them to complete their College course. I do not know how far this proposal will commend itself to the Old Boys' Association, and to those who are interested in Education generally. As far as I am concerned

I propose to set apart funds that will yield an annual income of Rs. 100 which may be presented in the form of a cash prize to the student who, passing from the Kumbakonam College, gets the highest number of marks in Sanskrit in the B.A. and associate the prize with the revered name of Mr. Porter. It will be called the Porter Sanskrit Prize. I select Sanskrit as it holds the key to a literature in Philosophy and Religion, which affords the best solution for the problem of life and is calculated to promote spiritual culture in those that study it.

REASONS FOR SELECTION OF THIS FORM.

The value of this study in the scheme of education will be all the better appreciated just now, when there is moral chaos in the western world, where religion, divorced from sound philosophy, has undermined the basis of ethics and led to the promulgation of the doctrine that, where a state is concerned the eternal principles of justice, mercy and humanity have no place in the dealings of one human being with another. We are better placed than those western people. As far as our education is concerned we cannot always command the services of men of the ethical greatness of Mr. Porter, but we have in our Epics and Puranas, not to mention the Vedas, examples of lives led, where Truth, Dharma and Justice have been placed above all personal considerations and men and women born and brought up as gentle princes and princesses have undergone physical and moral sufferings of the most severe character rather than surrender truth or perpetrate an injustice. I need only cite the instances of Rama, Sita, and Harischandra in illustration. The ideals of asceticism are exemplified in the life of Bhishma. They are valuable possessions of the whole race from prince to peasant and guide them in their passage through this phenomenal world. A study of these in original Sanskrit contributes to the formation of character and completes a man's education. Hence the importance I attach to Sanskrit in the scheme of studies and the form I have given to the memorial.

Conclusion.

It only remains for me to thank the members of the Old Boys' Association and the promoters of the College Jubilee Celebration for having afforded me this opportunity of revisiting the School and College which has done so much for me and the old boys, and in recalling to one's mind the memory of the good men who had planted nobler impulses in us and from whose teaching and example one was provided with principles of conduct which have guided us through the intricate paths of life. To all of us, both old and new boys, it is a great privilege to have been associated with an institution with the noble and inspiring traditions of the Kumbakonam College.

With these few words allow me to close, with a fervent prayer for future well being and prosperity of our *Alma Mater*.

POETRY :—Part II.

Necessity for a System of Versification.

(Adapted from Mayor.)

"We have seen that some critics deny the necessity of metre in poetry; there are others again who doubt the necessity of a System of Versification. "The object of rhythm and metre," they argue, "is to please the ear. If they fail to do this, they fail of their object, and nothing is gained by showing that they are conformable to certain rules of art." It may be answered that, just in the same way, the primary object of the musician and the painter is to afford pleasure to the eye and ear. If they fail in this they too fail in their object. But none will deny the importance of theory and rules in these branches of art, both for training the artist in the means by which he may attain his end, and to educate the hearer and spectator to appreciate a higher and more refined order of beauty.

"It would be a total misconception of what is aimed at in metrical analysis, if we were to regard it as a perfidious attempt to rob us of inspiration, and leave us in its stead a studied expertness in certain tricks of art. It only deals with the outer vesture of poetry; it teaches us to look more closely at this, to notice its forms and colours and ornaments, just in the same way as a very slight knowledge of botany enables us to observe the distinguishing beauties of plants. It may also go on to show how the inner spirit of poetry reveals itself in its outer vesture, how rhythm and metre correspond to varying moods of feeling and so on; but t makes no pretence to explain the creative inspiration of the poet; on the contrary it enlarges our idea of its operation and thus tends to enhance our admiration and delight, just as the teaching of botany or drawing not only quickens the eye for the external features of a landscape, but vastly increases the imaginative and emotional enjoyment of natural scenery."

One good effect of the old plan of making all boys write Latin verses was to give men some idea of rhythm. It is desirable that a purely English education should enable people to enter into and appreciate the beauties of English Verse.

Versification.

Verse is a particular arrangement of words in reference to their sounds. The sounds of the syllables which make up words may be regarded :—

I. By themselves (*a*) As to quality or height of tone.
(*b*) As to Quantity or Length of time.
(*c*) As to Accent or Stress of voice.

II. In their relation to other sounds; and this may be:-
(*a*) A relation of Harmony, *i.e.* Melody.
(*b*) A relation of Consonance, *i.e.* Rhyme.
(*c*) A relation of Succession, *i.e.* Rhythm.

Quality. The variety in the sounds of the vowels in reading or speaking, is greater than the five characters, a, e, i, o, u, seem to indicate, and is analogous to the ascent or descent of notes in music. A judicious choice and arrangement of the vowel sounds is an important element in the music of all verse. Thus, for instance, if we compare the following two stanzas, from Tennyson's "Princess," we shall see that they produce totally different effects on the ear.

"The splendour falls on castle walls,
And snowy summits old in story;
The long light shakes across the lakes,
And the wild cataract leaps in glory."

"O hark, O hear, how thin and clear,
And thinner, clearer, farther going;
O sweet and far from cliff and scar,
The horns of Elfland faintly blowing."

The time is the same, the accents are the same, the metre is the same; but in the one full low tones predomi-

nate, and in the other, high shrill tones. There is thus a whole octave between the two sets of notes.

The quality or height of the syllables has, however, nowwhere been adopted as a basis of versification.

Quantity. The quantity of a sound or syllable is the length of time we dwell upon it. Difference of quantity makes a very preceptible difference in the flow of English verses, a predominance of short vowels causing a quicker movement, as we may see from the following examples.

"The busy rivulet in humble valley
Slippeth away in happiness, it ever
Hurrieth on, a solitude around, but
Heaven above it."

"The lonely tarn that sleeps upon the mountain,
Breathing a holy calm around, drinks ever
Of the great presence, even in its slumber,
Deeply rejoicing."

The verses are otherwise the same, they have exactly the same number of syllables, and, in the main, the same disposition of accents, but they make very different impressions on the ear. This is the effect of quantity. But though quantity thus affects its flow and modifies its impression, English verse takes no account of quantity, beyond the occasional license of contracting two short syllables, *e.g.* *spirit*, into one, and the general injunction to preserve the accord of sense and sound.

Accent. Accent is the stress which is thrown upon the pronounciation of a syllable. It is an increase in point of loudness, not in height or pitch of sound. For, the rhythm remains the same whatever may be the pitch of the voice.

Accents have been divided into the acute, the grave, and the circumflex; but the last is not in use in English, and the grave is practically equivalent to an absence of accent. An accented syllable, therefore, is one with the acute accent; others are commonly said to be unaccented.

Accent may be distinguished from quantity, as a sharp blow from a lingering touch. Still confusions are apt to arise from a coincidence of the two in certain lines, as *e.g.*

"At the close of the day when the hamlet is still."

It can be easily understood from this how quantity and accent can be mistaken one for the other; or better, how quantity can be conveniently replaced by accent. Thus, whereas the ancients had quantity as the basis of their versification, all modern nations have adopted accent as their basis; consequently, we find an English accented syllable in the place of a classical long one, and an English unaccented syllable in the place of a classical short one.

Now, the reason for this change is plainly this. "The Hindoos, Greeks and Latins were settled races. These nations, therefore, who were able to make the quantities of their syllables distinct in their pronouncing them, rested their versification upon quantity. But the other tribes formed the Indo-European family, appear from the first as migratory hordes, traversing one-fourth of the earth's circuit as fugitives or invaders. The quantities of their syllables were therefore unsettled, and varied indefinitely."[1] "Hence these nations rested their melody upon the disposition of accents and pauses, and frequently upon the return of like sounds which we call rhyme."[2]

The peculiarity of English metre then is in the accents. Generally the accent is on the root, expecially in Saxon words. Sometimes in words of classic origin, it is on part of termination; and very occasionally, when words are distinguished by a simple syllable only, that syllable is accented, as *natural, unnatural*. From these facts accents are said to be radical, terminational, and distinctive.

It is not to be lost sight of that great liberty is taken with accentuation. For the purpose of speaking, no word however long has more than one principal accent. But

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1 Dr, Guest,
2, Blair,

for purposes of metre the same word may even have or not have, some other than its speaking accent, according to its place among surrounding accents Monosyllables depend on their rhetorical emphasis in the sentence for their accent in verse; sometimes having to be forced or suppressed. In reading older English poetry, it must be kept in mind that the old accent of words often differs from modern usage. "This is not poetic license." But the change is owing to different tendencies in later times.

The disposition of the accent being the most inportant point in the regulation and scansion of the line, the following rules should be borne in mind:—

(*a*) Avoid letting it fall on a syllable on which it would not fall in prose, *i.e.*, let the verse accent fall on the natural accent of the word. The following from Spenser violates this rule:—
"Flesh may impair, quoth she, but reason can repair."

(*b*) Accent the root and not the termination; e.g, lover, not lover.

(*c*) Accent the most important part of a compound thraldom, not thraldom.

(*d*) Do not let the accent rest on a particle, as 'and,' 'the' etc. This rule however is often violated.

(*e*) Nor conspicuously on a pronoun, as 'that,' 'this,' etc. unless where the sense gives it an unusual emphasis; e.g.—"Richard is Richard, that is I am I."

(*f*) The same rule applies to adjectives and adverbs and auxiliaries, and is liable to the same exception e.g.—
"Lest the great Pan do awake"[1]

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1 Nichol,

Melody.

"The melody or music of the language involves both the voice and the ear. What is hard to pronounce is not only disagreeable as a vocal effort, but also painful to listen to. As in movenents generally, so with the voice, a sudden jerk or stoppage is painful. The most jerky of all the letters are the sharp mutes *p*, *t*, *k*. Next are their aspirated forms *f*, *th* (thin),. *h*. The corresponding flat mutes are *b*, *v*, *d*, *th* (soft) *g*. These are still easier, as allowing continuance of the voice; the sudden check is absent. Thus *above* is easier than *puff*. The liquids *l*, *m*, *n*, *ng*, *r*, and the sibilants, *s*, *sh*, *z*, *zh*, are all continuous sounds, approaching in this respect to the vowels; while *w* and *y* are a kind of consonant vowels. There is no abruptness in *rain*, *loom*, *sing*, *shame*, etc. Hence of all the letters of the alphabet, the abrupt consonants are the most difficult to utter, and the vowels the easiest.

The melodious flow of speech depends upon the lengthening out of the pronounciation through the presence of long vowels and continuing consonants. For a comparative scarcity of these, English language cannot be continuously intoncd like the Italian. Rapidity and ease can however be given by observing the following rules:—

(1) The easiest arrangement is to alternate a single consonant and a single vowel e. g. recitability. The clash and cumulation of vowels or of consonants is highly detrimental to melody.

(2) The more abrupt consonants are most easily pronounced when single, and when alternating with long vowels.

(3) There must be a due alternation of emphatic and unemphatic syllables, and of long and short words.

(4) There must always be a variety in the sounds. All monotony should be avoided, monotony, even in sweetness, for that is the most painful of all.

(5) The close of a sentence should allow the voice to fall by degrees. This happens when the concluding syllable is long and when it ends with a continuing consonant. Very long words and emphatic syllables do not make a melodious close.

(6) A certain measure of balance is required in the length of the clauses, or other portions divided by the pauses of the voice "[1]

The Harmony of Sense and Sound. Examples of this sound seeming an echo to the sense abound in all the great poets; but the following passage from Pope's 'Essay on Criticism' is highly illustrative of it.

"Soft is the strain when zephyr gently blows,
And the smooth string in smoother numbers flow
But when loud surges lash the sounding shore,
The hoarse, rough verse should like the torrent roar
When Ajax strives some rock's vast weight to throw
The line too labours, and the words move slow;
Not so, when swift Camilla scours the plain,
Flies the unbending corn, and skins along the main.'

The characteristics of the various letters, and the charms of melody have been beautifully described by Dr. Holmes as follows:—" There is a fascination in the mere sound of articulated breath; of consonants that resist with the firmness of a maid of honour, or half or wholly yield to the wooing lips; of vowels that flow and murmur, each after its kind; the peremptory *b* and *p*, the brittle *k*, the vibrating *r*, the insinuating *s*, the feathery *f*, the velvety *v*, the bell-voiced *m*, the tranquil broad *a*, the penetrating *e*, the cooing *u*, the emotinal *o*, the beautiful combinations of alternate rock and stream, as it were, that they give to the rippling flow of speech—there is a fascination in the skilful handling of these, which the great poets and even prosewriters have not disdained to acknowledge, and use to recommend their thought."

1 Bain.

Rhyme.

" In all verse regulated by accent, the consonance or similarity of sound in syllables plays an important part. Rhyme is a poetical ornament peculiar to poetry subsequent to the classical period, and by no means universally employed. The blank verse, for instsnce, in which so much of English poetry is written, discards it altogether".1

But rhyme is an agency which can be more easily employed than harmony, and it may be employed by a poet to cover a multitude of sins of melody and harmony. And instances are not wanting where ryhme has suggested ideas to the poet. " In writing blank verse, the poet has to depend upon the melodious movement of individual verses, pause-melody, and the general harmony or toning. It is only when a poet's feeling is all-embracing, is sufficiently sustained, that he can succeed in writing blank verse, with the fullest success " 2

Still it has to be remarked that rhyme can never be universal in English poetry. Rhyming words in English are comparatively few; not a fourth probably of the rhyming words in Italian; nor a sixth of the rhyming words in Spanish Again " it is strange what a short list it is of those that are good for anything. That is the pitiful side of all rhymed verse. Take the word *home* for instance. What can you do with *chrome* or *loam* or *gnome* or *tome*? You have *dome, foam* and *roam*, and not much more to use in your home (poem) as some men call it." 3 Many also of the most beautiful poetic words have no rhymes; nor does the ever accumulating wealth of the language tend to supply this deficiency. Modern additions are chiefly inflected forms, and are therefore not suited for poetical purposes.

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1 Bain.

2 Corson

3 Dr, Holmes.

So when in the sixteenth century the practice of rhyme was revived, it was regarded by scholars as a barbarous innovation on the classic rules of poetry. Ascham quotes Cheke as holding 'that our rude beggarly rhyming was brought into Italy by Gothes and Hunnes; and that 'to follow rather the Gothes in rhyming than the Greeks in trew versifying, were even to eate a cornes with swyne, when we might freely eate wheate bread amonges men'. Even Sir Philip Sidney condemns it; and Ben Jonson proposes to visit the rhymester with the severest penalties of poetic justice.

" Rime, the rack of finest wits,
That expresseth but by fits,
True conceits.
Spoiling senses of their treasure,
Convening judgment with a measure,
But false weight!
He that first invented thee,
May his joints tormented be.
Cramped for ever!
Still may syllables jar with time,
Still may reason warre with rime,
Resting never," etc

Milton joins in this censure; and congratulates himself that in his epic he has avoided 'the jingling sound of like endings' and has thus restored 'to heroic poem ancient liberty from the troublesome and modern bondage of rimeing.' " Dryden, however, refuses to believe Milton's own account of the matter, saying that whatever reasons Milton may allege for departing from rhyme, 'his own particular reason is plainly this, that rhyme was not his talent; he has neither the ease of doing it nor the grace of it'. To one so steeped in French fashions as rhyme, poetry that lacks rhyme seems to lack everything; many of Shakspeare's scenes, he says do better without words at all, or atmost, the words set off the action like the drone

of a bag-pipe. Voltaire estimates blank verse at about the same rate and having to translate some of Shakspeare's for purposes of exact comparison, he remarks that blank verse costs nothing but the trouble of dictating, that it is not more difficult to write than a letter. Dr. Johnson finds a theoretic argument in the unmusical character of English poe'ry to prove the impossibility of its ever adapting itself to the condit ons of blank verse, and is confident enough to prophesy, 'poetry may subsist without rhyme, but English poetry will not often please'. Even Byron is found only one degree more tolerant than Dryden; he has the grace to except Milton from his dictum that none ever wrote blank verse as an English measure. For all that, it has become the leading medium of English poety, and a doubter of today would be more likely to doubt the permanence of English rhyme, than of English blank verse"[1]

Rhyme, however, is so pleasing and so easily understood, as to stand higher than any other poetical artifice in popular estimation. The existence of so called doggerel verses is a rude testimony to its power. A further testimony is its abundant use even in those languages where it can be discarded altogether. We shall quote here a few examples from some of the important Indian languages.

Sanskrit

शिथिलितभवखेदा श्लिष्टवैकुण्ठपादा
    कृतविपदपनोदा क्लृप्तचित्तप्रसादा ।
विमलतरतरङ्गा विश्रुताम्भोधिसङ्गा
    विहितदुरितभङ्गा वीक्ष्यतामत्र गङ्गा ॥

Marathi

निजशत्रुक्षयकरिशिल, मजतरिशिल, तारिशील लोकास।
सज्जन सह मज्जन तुज होइल सुखसागरीं विशोकास ॥

1 Moulton

Telegu.

वज्रमङ्गलसूत्रमु
वहिञ्चि भगवत्स्तोत्रमु
उच्चरिञ्चनमात्रमु
न्नो काटिगानार्ये क्षेत्रमु
लोकशास्त्रमु
एकगात्रमु
योग्यपात्रमु
श्लाघ्यगोत्रमु

[Tamil] க்லேசம் யாவும் நீங்குமாம் கீர்த்திமிக்க வோங்குமாம்
பாசபந்த மேங்குமாம் பக்தியுன்னை தாங்குமாம்
ஆசை பேயும் தூங்குமாம் ஐயனருளும் தேங்குமாம்
நேசமுற்று தோஷமற்று நித்யம் தியானி நெஞ்சமே.

Malayalam.

तापं तीरेशमिच्चु तरणिजलधियिल्चेन्नुतानेपतिच्चु
दीपं पारं ज्वलिच्चु दिशि दिशि शशिबिंबं प्रकाशिच्चु दिच्चु ।
चापल्यात्तिन्नुरच्चु चटुलनयनमार्भूषणौघं धरिच्चु
श्रीपद्मत्तेत्यनिच्चुचितमोडु सायमेवं भविच्चु ॥

We shall therefore examine the conditions to be fulfilled before two syllables can be said to make a perfect Rhyme. The conditions are as follows:—

1. The vowel sound and what (if any thing) follows it must be the same in both; e.g, *sea*, *tea*, *song*, *long*, etc. As rhyme depends upon sound only, the spelling is of no account; e.g. *bear* and *care* are good rhymes, but not *bear* and *dear*.

Owing to the paucity of English rhymes, a great many conventional combinations are allowed by custom, being a sort of half-rhymes or eye-rhymes or printer's rhymes as they are called. They are such as *love*, *move*; *poor*, *door*;

earth, birth; *again, main*; *live, thrive*, etc. Since they do not possess the specific effect of rhymes, it is better to avoid them as much as possible.

2. The articulation before the vowel-sound must be different; e.g. *call, fall, all*. The letters *r* & *l* are taken along with the preceding consonants, so that *grain, train* are good rhymes; so also *glow, flow*. The letter *h* is not considered a distinct articulation; so *hart* and *art* are improper rhymes.

3. Both must be accented; e.g. *try* and *high* are good rhymes; but not *try* and *brightly*. There is an admitted violation of this rule, when the accent on a syllable is purely metrical and not the principal accent of the word This affords what is called weak rhyme; e.g. *trees*, *intricacies*.

Rhymes are single as, *plain, grain*; double, as *glory, story*; or triple, as *readily, steadily*. In double and triple rhymes, the last syllables are unaccented, and are simply appendages to the true rhyme in rhyming, which alone fulfils the conditions laid down above.

The double and triple rhymes give scope for surprises of ingenuity. They are one of the helps in comic pieces, like Butler's 'Hudibras' and Byron's 'Don Juan.' *e.g.*

His breeches were of rugged *wollen*,
And had been at the siege of *Bullen*. [Butler.

He learned the arts of riding, fencing, *gunnery*
And how to scale a fortress—or a *nunnery*. [Byron.

Byron even makes a prodigy of four syllables.

So that their plan and prosody are *eligible*
Unless like Wordsworth they prove un*intelligible*.

Double and triple rhymes can, however, be used for serious purposes, as for instance, in Thomas Hood and Mrs. Browning.

It is a place where poets crowned may feel the heart's [*decaying*

It is a place where happy saints may weep amid their
[*praying*. Cowper's Grave.

Alas! for the *rarity*
Of Christian *charity*.
Under the sun! Bridge of Sighs.

The marked similarity of rhyming closes draws the attention on the rhyming words, and so gives them emphasis. It is owing to this circumstance that Shakspeare very often uses rhyme to make the close of a scene or an aside.

Again, the rhyme corresponds with the words where the Final Pause is, which is itself an emphasis-giving effect. Hence this unavoidable combination of rhyme with pause makes it absolutely necessary that none but words of weighty meaning should come into these places. This rule is, however, violated in comic productions, as in Don Juan.e.g

"There was no want of lofty mirrors, *and*
The tables, most of ebony inlaid
With mother of pearl or ivory, stood at hand
Or were of tortoise shell or rare woods made."

A better or a worse example is the following.

"The power of art was turned to nothing, *for*
They could not look more rosy than *before*"

Hitherto we have considered only those examples in which the rhyming words come at the end of the lines These rhymes are, therefore called Final Rhymes. But consonances not infrequently occur within a single line; and these rhymes are, then, known as Middle Rhymes These middle rhymes have generally the effect of quickening the measure, as in the following examples.

"It cracked and growled, and roared and howled."
"I bring fresh showers, for the thirsting flowers."

Here it might be possible to argue that the line should be printed as two, but this is precluded in the following

"Then up with your cup, till you stagger in speech
And match me this catch though you swagger and
[screech.

And drink till you wink, my merry men each" [Scott.

When the rhyme falls in one half (generally the first half) of the verse, it is called Sectional (e g.)

"They rushed and pushed, and blood out gushed."

Sometimes the rhymes are only approxinate (e.g.)

"Her look was like the morning star."

The term Inverse Rhyme has been applied to the repetition of the same word or part of the word within the line. This is frequently used to add emphasis, or to quicken the measure, or for the sake of an implied argument.

"He never meant with words, but swords to plead his [right"

"The piper loud and louder blew
The dancer quick and quicker flew."

"But thou art good, and goodness still
Deligteth to forgive."

Repetitions of like vowel-sounds, where other conditions of perfect rhymes are wanting, get the name of Assonances. These have no regular place in English poetry, as they have in some other languages, but they are occasionally found instead of rhymes in old ballads. (e.g.)

And Cloudssly lag ready there in cart,
Fast bound, both foot and *hand*;
And a strong rope about his neck,
All ready for to *hang*.

Alliteration.

Rhyme in the wide sense of Consonance includes the fashion of beginning two or more of the words in a line with the same letter. It was a favourite practice of the Latin poets, expecially Lucretius. Anglo-Saxon verse is to some extent based on this alliteration; it being applied to two syllables, at least in every couplet; and generally to three or more; (e.g.)

"Edwarde Kinge, engla hlaford
Sende sofaeste sowle to criste."

Almost all English poetry before the time of Chaucer relies largely on the same principle, See, for instance, the opening lines of Piers Ploughman :—

" In a *s*oner *s*eason whan *s*oft was the *s*onne,
I *sh*ope me in *sh*roudes as I a *sh*epe were." etc.

After the close of the fourteenth century it ceased to be a rule of English verse, but alliteration is of constant occurrence in Spenser. (e. g.)

" The *b*ush my *b*ed, the *b*ramble was my *b*ower
The *w*oods can *w*itness many a *w*oful stowre."

Along with antithesis, it was the main feature of Elizabethan Euphuism. It is, however, parodied by Shakespeare in the following lines.

" The *p*reyful *p*rincess *p*ierced and *p*ricked a *p*retty [*p*leasing *p*ricket."

" Whereat with *b*lade, with *b*lameful *b*loody *b*lade
He *b*ravely *b*roached his *b*oiling *b*loody *b*reast."

In later English poetry, it is curious to note how often alliteration is found, even to perfection, as in the verses of Milton, Coleridge, Shelley, Tennyson, etc.

" Of man's *f*irst disobedience, and the *f*ruit
Of that *f*orbidden tree, whose mortal taste." etc.

" The *f*air breeze blew, the white *f*oam *f*lew
The *f*urrow *f*ollowed *f*ree"

" Like a glow-worm golden
In a dell of dew"

" Extensive *h*arvests *h*ang the *h*eavy *h*ead."

Pope employs it to add to the effect of his elaborate Onomatopeia :—

" Up the *h*igh *h*ill *h*e *h*eaves a *h*uge round stone."

So also in the following from Longfellow alliteration is added to Onomatopeia. It is effective, but not too pronounced--

"Merrily, merrily, *w*hirled the *w*heels
Of the *d*izzing *d*ances."

It is conspicuous in the most musical stanza of John Leyden—

On Jura's heath how *s*weetly *s*well
The *m*ur*m*urs of the *m*ountain bee !
How sweetly *m*ourns the wreathed shell
Of Jura's *s*hore, its parent sea.

That there is something naturally pleasing in such conjunctions, is evident from their frequency in current sayings and proverbs e. g. 'man and mouse'; 'life and limbs'; "for fowls have feathers fair.' Like antithesis, alliteration may be abused as in the line,

'Let lovely lilacs line Lee's lonely lane.'

Unless when carried out on a set purpose, it offends the ear; as 'Long live Lewis', etc.

Rhyme and alliteration are after all only adjuncts to metre or metrical ornaments. But as they are metrical ornaments not of a high order, they are now not universally employed by English poets. We shall therefore turn our attention to the most important basis of modern English verse *viz.* metre or rhythm, which is of universal application as it, in a sense, constitutes all distinction between prose and poetry.

Rhythm.

"Rhythm (Gr. *rhuthmos*, a measured motion) in its widest sense applied to any symmetry of parts, as the arrangement of stones in a building or movements in a dance, is with us restricted to mean a harmonious succession of sounds, and especially that definite succession which constitutes verse."[1] And as we have already seen, most of the European nations have rested it upon accent.

"Essential alike to prose and to poetry is the alternation of accented and unaccented syllables. When the voice has made a strong effort, it must be relaxed prior to a similiar exertion. This demand is answered by alternating the syllables in accent with those out of accent, and by short pauses and stops, amounting to a total rest of the vocal organs. The modes of meeting these requirements,

1 Nichol

admit of the largest variety, and contribute greatly to the charm of language.". [2]

When the accent is found to recur at regular intervals within a series of words or syllables, each of the groups receives the name of a *measure.* We have different measures according to the extent of the groups and the place of the accent within them. English verse though sometimes modified by quantity is a more or less regular succession of accents within the compass in each line of a more or less definite number of syllables.

The elements of English metre are then the syllable, the foot or measure, and the line or verse.

A syllable is a collection of letters formed by one impulse of the breath. The letters of a syllable may be fairly said to form a single sound, though not necessarily a simple one. Every syllable must have at least one vowel. Two vowels coming together are often pronounced as one, even where they do not form one of the usual diphthongs; e. g. man*sion*, na*tion* Similarly *heaven* and *prayer* are commonly regarded as monosyllables. Poetry often assumes the license of expanding these and others and also an opposite license of contracting dissyllables; e g.

As that the air, the earth or ocean"

"Though real friends I b'lieve are few"

But this liberty should be sparingly indulged, for it is apt to be abused.

A foot or measure is a syllable or a succession of two or more syllables, one of which must be accented, assumed as the basis of the line. Monosyllabic feet are rare, but they seem to occur in such lines as the following —

"Toll for the brave"

"Stay | the king | has thrown | his war | der down"

The feet commonly used are dissyllabic or trisyllabic. And they are as follows :—

2 Bain

DISSYLLABLES.

(1)	Iambus.	(Lat ⏑ —)	Return
(2)	Trochee.	(,, — ⏑)	Children
(3)	Spondee.	(,, — —)	Sunbeam

TRISYLLABLES.

(4)	Dactyl	(Lat — ⏑ ⏑)	Merrily
(5)	Amphibrach	(,, ⏑ — ⏑)	Receiving
(6)	Anapaest	(,, ⏑ ⏑ —)	Colonnade.

Observe that in applying to these, as it is customary, the names of the classic feet, an English accented syllable is taken as the equivalent of a classical long one, and an unaccented as the equivalent of a short syllable. The following lines from Coleridge give both examples and descriptions of these various measures.

"Trochee | trips from | long to | short— |
From long to long in solemn sort
Slow spon | dee stalks ‖ strong foot yet | ill able
Ever to | come up with | dactyl tri | syllable
Iam | bics march | from short | to long
With a leap | and a bound | the swift an | a paists throng
One sylla | ble long with | one short at | each side— |
Amphibrach | ys hastes with | a stately | stridle."

The Iambic measure is most easily kept up. It is therefore in very common use, and is peculiary adapted for long poems The socalled heroic verse is simply a variety of this measure. The Trochaic measure has a light tripping movement, and is peculiarly fitted for lively subjects. It is largely employed in simple nursery rhymes. Shakspeare regularly uses a variety of this for charms etc.

There are no pure Spondaic measures in English, though spondees sometimes occur in blank or irregular verses e. g. "As if the ebbing air had been *one wave.*" "So at each pause of the song, with measured motion the clock clicked." All the Trisyllabic measures have a quicker movement than the Dissyllabic, owing to the greater

number of unaccented syllables. They are therefore better suited for lyric poetry. They can scarcely be called distinct measures as they readily admit of interchange.

A line or verse is formed by the repetition of the different measures. It is determined in length by the number of repetitions. These, for practical purposes, are seldom fewer than two or more than eight. Now, in combining the various measures into lines, we take one, two, three, four, etc, and the combinations are called from the classic language: Iambic, Trochaic, Dactylic, Amphibrachic, Anapaestic—monometers, dimeters, trimeters, tetrameters, pentameters, hexameters, heptameters, or octometers, according to the number of feet in each line. All these will be fully exemplified in another' part of this work.

The Pauses.

(1) Final Pause. The length of verse is determined by the number of measures, and the number of measures going to any verse is determined by a distinguishable rest or pause of the voice. When this pause occurs, what follows it is written in the next line, so that in poetry the length of a line is fixed whereas in prose it is not so limited. To justify this pause, there must be a break in the sense, though not necessarily such a break as would require a punctuation mark; but at the least, the end of a word must be reached, and even to separate two words that are closely joined in a phrase is felt to be inelegant as in the example.

"Ah, she was fair, exceeding fair to behold, as she [stood with
Naked snow white feet."

But again, the final pause of each line corresponding with a completion of sense is considered of inferior quality. The sense should be variously drawn out from one verse into another. And the run-on verses as they are called, where the sense does not stop with the end of each line as in the case of the end-stop ones, abound only in the later

works of Shakspeare and Milton. Besides being related in sense, rhymed verses are closely related in another way, as they form what are stanzas. The smallest stanza is a couplet, a pair of lines rhyming together. Then we have tercets or triplets in which three lines rhyme together. Next come the quatrains, stanzas of four lines rhyming alternately or in succession. A stanza of six lines is called a sestet, and one of eight is called an octave. There are also stanzas of five lines, seven lines, nine lines, and so on. All these will be fully amplified in their places.

(2) Middle Pause or Caesura:—Besides the rest of the voice natural at the close, there is in the course of every line, unless it be very short, another pause more or less marked, the position of which affects the rhythm. The further removed the caesura is from the begining of the line, the graver is the rhythm. The following are examples of the variety of cadence thus introduced:—

" But look | the morn in russet mantle clad."
' I know a bank | whereon the wild thyme blows.'
" Those seats of luxury | debate and pride."
" The quality of mercy | is not strained."

This pause is preceded by a syllable, either immediately as in the first two or with an interval as in the last two examples, which is more strongly accented than any other in the line. This special or line accent gives a keynote to the rhythm. Rarely the strongest accent is quite separate from the pause.

" Fling but a stone | the giant dies "

Emphasis is the result of accent or pause or both com bined, and in the last case it is strongest It is essential to good poetry to let the rhythm emphasis fall on the chief part of an emphatic word.

Where there are several pauses in a line, one should be more marked than the others. e.g.

Reason | the cord || but passion | is the gale."

Where the pauses are equipollent, the effect is un pleasing to the ear; e.g.

> " Outstretched he lay||on the cold ground||and oft
> Looked up to heaven."

The rhythm or musical flow of verse depends upon the varied succession of phrases of different lengths. But most of all, it is upon the Caesura, and on the position of the Caesura, that musical flow depends. The term Caesura is used in different senses by prosodians; but it seems best, for English verse, to understand by it the pause attending the conclusion of a period or of some logical section of a period when that pause occurs any where else than at the end of a line. We are familiar with this pause in the common ballad metre of seven accents, where it is marked out by dividing each verse into two separate parts. In some early Elizabethan books of poetry, this form of printing was followed even in verses of only five accents. The Caesura should not occur in the middle of a word. There are far more violations of this rule to be found than of the rule of the final pause, due probably to the fact that the Caesura has no longer any visible representation in printing. But attention to it is prevalent in all melodious poets, especially when they deal in long verses; e. g. Tennyson in Lochsley Hall. Milton is careful to vary the position of his Caesura, and most of the music and much of the beauty of his blank verse depend upon the fact that the Caesura appears now at the begining, now at the middle, now at the end of his lines; and never in the same place in two consecutive lines; thus, for instance,

> 2. " Now, Lycidas, || the shepherds weep no more.
> 1. Hence forth, || thou art the genius of the shore.
> 3. In thy large recompense; || and shalt be good.

$2\frac{1}{2}$. To all that wander || in that perilous flood. "

Of all the great writers of English verse, Pope is the one who places the Caesura worst, because it is almost always in the same place. Thus for instance in his Rape of the Lock.

2. " The busy sylphs, || surround their darling care.
2. These set the head, || and divide the hair;
2. Some fold the sleeve || whilst others plait the gown;
2. And Betty's praised, || for labours not her own "

And so he goes on for thousands upon thousands of verses. The symbol of Pope's Caesura is a straight line; the symbol of Miltons is 'the line of beauty', a line of perpetually varying and harmonious curves.

NATIONAL EDUCATION

Education has become the burning topic of the day. All over the world, the attention of the best minds is focussed on this one important and vital problem. Reorganisation of education on National lines forms the subject-matter of press articles and platform speeches. Especially the present war has effectively opened the eyes of the world to the radical defects of the present day educational system. Sir Robert Baden Powell, the distinguished soldier and writer in his excellent and thoughtful contribution to the pages of the Royal magazine of London, entitled 'The War after the War', has succeeded in putting his finger on the right spot of weakness and he urges the importance of reconstructing our present educational system on more national lines, as the only efficient forearming measure, which will enable England to crush Germany in the looming 'War after the War'. England never heeded the counsels and warnings of her best statesmen and has allowed herself to be caught unprepared. She led an easy going life, while cunning Germany was girding up her loins for a gigantic war. The result was that England found herself quite unprepared when Germany with the strength of many years' strenuous preparation, flung herself on Europe. To a bewildered Europe, it all came like a blot from the blue. Let bygones be bygones. At least let England make herself ready for the war that is to follow quickly on the heels of the present conflict. The war that threatens the future peace of Europe is not one of the kind that is being waged to-day. It is of a quite different nature. It is a war that is to arise "in the shape of a commercial and industrial campaign, engineered by our enemies". We all know that Germany has been jealous of Great Britain's trade, and her principal object in starting the present war is to blow up Great Britain and her trade. Now Germany has lost her war and is on her way to certain defeat. In a few month the war may come to a finish and Germany

will be asked to be quiet for all time to come. But will she be quiet? "No" says, Sir Baden Powell She is not going to sit down under this defeat; she connot afford to. She has to go on with her original aim, though it will have to be by a different road. Instead of through war, she will attack us through peaceful means and turn her efforts to smashing us in commerce and industry. She is already organising her forces to that end. Are we again to look on and let her prepare them while we wait and see". England must take a lesson out of the past and begin to arm herself against the impending danger.

The question is, how is England to prepare herself? Increase her Navy? Manufacture more shells and bombs? or construct more flying machines? No, No, these wont do. Sir Robert Baden Powell says that there is only one way by which England can protect herself, and that is by re-organising her education of the country's youth on more national lines. The object of education henceforth should be the training of the young men in citizenship and the inclucation in the minds of the country's youth of lofty ideals, that will help the formation of a virile and healthy manhood. Scholarship as an end of education must be of secondary importance, and must subserve citizenship. Of course we want learned men, but mere learning without a backbone of character and the qualities of efficient citizenship is of no service to the nation.

I am of opinion that what Sir Baden Powell deems necessary for England is as necessary and even more necessary in the case of India. Our education, I mean the education in our country is as unnational as it can be. It is entirely academic and the curriculum does not contain anything intended to promote the national instincts of the students. Our universities as they are at present do not deserve to be called Universities since they have grown to be mere examining bodies, having examinations as the final test and the end and goal of true

education. By all means let there be examinations. I do not mean to say that examinations must be totally abolished and wiped out of the curriculum, but only that to say that examinations are the end and the only test of university education and that an examining board constitutes a university, is nothing short of colossal ignorance. True university education or true education does not lie in the number of examinations held every year, it does not lie in the giving of academic instructions, it does not lie in the imparting of knowledge in technology and advanced studies. But it is something more than all these. And an institution which merely satisfies itself with giving academical instructions cannot legitimately claim the exalted name of a university. Academic instructions form only the non-essentials of university education and the essential aspect lies in something else. As Dr. Rashdall says, " the name (of university education) has got to be associated with education of the highest type, to degrade the name of a university is therefore is to degrade our highest educational ideal". A university may include all the non-essentials but the non-essentials can be done without a university, though they may be done better in conjunction with the work a university has to do. What is after all the "differentia" of university education or true education ? It rests in the imparting of a wide general education and in the training of its young men in citizenship. The aim of our educational system must be more national than academic. Our universities at present are looked upon merely as schools of preparation for subsequent professional life and our students go to them to get instructions in some special branch of knowledge just to enable them to be fit for the line of profession they have already chalked out for themselves. In short they go to the universities not with any object of receiving education for the sake of education, but with the only object of furnishing themselves with a university degree. For degrees have their own market value. So we find that the

outlook of the present-day education is almost professional. Such an outlook is quite inconsistent with the highest ideal of education and national progress. Our universities must cease to be mere examining bodies and try to become national institutions, if at all they are to be useful to the country. We cannot expect a university of the type of the Madras university which contents itself with being a mere examining body and sending every year out of its gates graduates who fed on the unwholesome diet of Chaucer and language, cannot be expected to take up the duties of citizenship, to be a useful institution. And our students are more or less mere mechanical products whose knowledge does not extend beyond the limited sphere in which they have been brought up. The universities in a country are the props of national strength, for it is from the universities that the nation draws its supply of material. The students of to-day are the future political leaders and soldiers of the motherland. So there is every necessity that our universities and educational institutions should wake up and and re-organise their curriculum on national lines. Otherwise they are likely to be burdens to the country and the money spent on maintaing them is money wasted.

I proceed to point out a few suggesticns of reform in our colleges and universities, which if adopted, will surely bring the educational institutions nearer the ideal. First of all, the present curriculum must be entirely altered. It must be so arranged, that it will give scope for the student to receive an all-round education. The growing practice of specialisation is more harmfnl than good. If necessary specialisation may be taken up after the. university career is over. But it should not be the work of a university. The only education that our universities and colleges can furnish is a sound general education. All subjects that are of no value in improving the moral, or the physical or the intellectual aspect of the student must be carefully eli-

minated from the curriculum. Every subject in the curriculum must have a definite purpose. Each must be intended to promote something or other in the student. The syllabus as it is at present is abnormally heavy and needs much cutting down; the number of text books has reached monstrous proportions Such a heavy syllabus necessarily puts a large demand on the physical and intellectual resources of the students and is likely to lead to disastrous consequences. A syllabus which completely forgets that the student is after all a human being with limited capacities, physical as well as intellectual, is a murderous one. While it is being cut down, the syllabus should be made to include such subjects as will help the student to acquire the high virtues of patriotism, self-sacrifice, sense of honor, self discipline, sense of duty and responsibility and sense of justice and fair play,—qualities that will stand him in good stead in his later life when he will be a citizen of the motherland and useful unit of the nation Physical Hygiene must be one of the subjects and students should be made of realise the all-importance of a good physique. Any attempt at intellectual perfection at the expense of the physical is only suicidal and is sure to end in the physical and intellectual collapse of the student. In our colleges and universities, the health of the students must be cared for. Sports and gymnastics must be made compulsory and given greater encouragement than what they are given at present. Out educational institutions are no doubt expected to supply the nation with learned men but outside and beyond it should keep up a regular supply of healthy citizens, who can easily carry on the work of the motherland.

In the second place, it is necessary that in our colleges there must be a perfect intercourse between the students and the teachers and among the students themselves. The whole college must be one big family of students and teachers. Greater individuality and freedom should be given to students and independance of opinion mus

be fostered among them. In all important affairs of the college the opinion of the senior students may be consulted. Naturally the students of the higher classes are students of advanced age and there will be no harm in inviting their opinion. The teachers must move on a plane of equality with the students and should be careful in treating them as gentlemen and paying regard to their self-respecting instincts. Such a sort of loving co-operation will considerably tend to smoothen the work of the institution and likelihood of students' strikes and scandals as that we had in the Calcutta College will be much less If we take the case of many of our schools, we find that the relation between pupils and masters is not all that could be desired. Fear and not real love underlies the relations and frictions are not uncommon. Especially under the school-final system which has made the teachers all-supreme, the students have come to regard them as tyrants armed with executive powers and when they leave their schools, they leave without a love for their 'Alma Mater.' From the prison house they pass into a free atmosphere I do not suggest that there should be no disciplinray rules or regulations, for without them, education loses its training value, but only that the students should be so treated that they would willingly submit themselves to any disciplinary course. The best ways of accomplishing a happy relation between the students and teacher is by making them work together in and out of the institution. The teachers instead of running home as soon as their class-work is over must stay and mingle with the students in their evening sports. The establishment of colleges on residential lines will prove to be of much value. Not only there is need for intercourse between students and teachers but there is as much need of harmony and smooth intercourse among the whole student population. This may be brought about by inaugurating college associations and debating societies which should admit students of all classes in the college as its members.

The social side of the college must be given as much attention as possible .

Lastly, examinations should not be considered as the sole test of university education and the only passport for a degree. "It is not right that the work of years should be judged by the answers given to examination papers in a few hours. It cannot be be fairly tested in this way. However conducted, such examinations are an insufficient and inconclusive test of the attainment of university education; and when account is taken of individual idiosyncracies and the special qualities which examinations favour, andwhen allowance are made for the accidents which inevitably attend such limited and occasional tests it appears to us only fair that due weight should be given to the whole record of the students work in the university." The defects of purely external examinations are beautifully summed up in the following sentences. "What then does the examination test? All that is provided is a syllabus and all that the examination can profess to test is a knowledge at the time of the examination of the subjects prescribed by the syllabus because the candidate may get his knowledge in any way he likes. He may work hard and well, and he may have the best instruction, but the test of the examination affords no sufficient evidence of this. As far as it tests his knowledge or information alone, it can obtain only of memory and not even of lasting memory, because, in the case of some subjects at any rate cramming is the most successful way of preparing for the test, and it is notorious that a good coach can enable a candidate even to dispense with cramming more than fragments of subjects prescribed. There is a chance of scraping through a rather indiscriminating test with a minimum amount of knowledge and a turn of good luck." So examinations do not deserve so much importance and attention as they are at present enjoying. 'In a word the degrees of the universities should practically be the certificates given by the professors themselves.'

Everywhere, the war has opened the eyes of men to the defects of the present educational systems, and every country is overhauling its system of education and placing it on national lines.

Why Should India alone remain quiet?

M. NARAYANASWAMI,
of Pudukottah.

"It is character, it is the capacity for selfdiscipline, for self-sacrifice that build up and preserve a nation; cultivate these qualities stead—fastly, patiently, unobtrusively, while you are pursuing your various studies; and you will be able to acquit yourselves as men in after life and to do each of your share in building up a nation; worthy of India's past traditions and future greatness."

VISCOUNT HARDINGE.

"He who would build both strong and high
Must first of all dig deep and low;
So rose the spire against the sky,
And so doth skill and knowledge grow
So, with well ordered strenuousness
Raise thou thy structure of success."

INDIA AND IMPERIAL PREFERENCE.

The question of questions that is engaging the minds of the present day statesman is how best to cement the various parts of the Empire. The methods that are sought for are both political and economic. Though both politics and economics of a country are eqally important, and are interwoven, yet the economic problem, as the strength and vitality of a nation, and as giving rise to politics, is the most important question that concerns a country. It may not have the glamour of politics, nor may it have as many students as politics. But yet, it is the problem that should be solved first. So let us see what this economic method—the Imperial Preference Scheme—is, its history, objects, and possibilities from the point of view of India.

The idea of Imperial Preference is generally associated with the visit of the late Mr. Joseph Chamberlain to South Africa. He mooted the idea, and ever since tariff reformers have been very active spreading the idea broadcast, and making it popular. Thus, the tariff reform movement has been steadily gathering such strength and vigour as to demand the attention of statesmen even in these war times. Lord Balfour, on whom the mantle has fallen, is the President of the Imperial Preference Committee, the committee appointed to enquire into the feasibility and possiblities of the scheme. He has published that the question is feasible and demands immediate solution. Consequently the various members of the Empire are serious discussing whether the scheme would yield what is expected of it, benefit the Empire as well as the individual members India, as one of them, views the question from its own point of view.

Now, what is Imperial Preference? What are the good things expected from it? Imperial Preference is economic sympathy between the various parts of the

Empire. "The main idea underlying the scheme of Imperial Preference is that the various parts of the British Empire are to be cemented together by the ties of Preferential Tariffs, and that the Empire is to be made self-contained, and completely independent. The scheme means mutual concessions and sacrifice towards the common good"* Nay, the present war has made it mean more. It means the exclusion of the enemy from the British markets, and the diversion of British products from enemy and foreign Countries to itself. But the allies are to be shown some concession when compared with the enemies.

This is an excellent idea so long as it is an idea. But when its practical nature is considered difficulties crop up. The prime difficulty in devising this scheme is whether a satisfactory tariff can be drawn so as to meet with the approval of all parts of the Empire—this is not an easy task as it appears. The scheme should be so devised that when it benefits the colonies or dependencies individually, it should also benefit the Empire as a whole. Let us see whether such a preferential tariff is practicable in the case of India—India should gain from the scheme and at the same time 'give' to the Empire.

Ever since the East India Company became a power, besides its commercial character, India has been the prey of foreign nations. This has been the dumping ground of foreign cheap articles. Foreign manufactures were admitted cheaply and Indian products have been sent out cheaply, but not a single Indian manufacture was allowed to become a marketable commodity. Thus India was rapidly converted from a primier manufacturing country into a dumping ground, and a country of raw products. But of late, since the national revival in India, industries of various kinds have sprung up on all parts of the country and industrial India is in the making. One can very well be expected, knowing the condition of Indian Industries—their Infancy stage, the

* Prof. V. G, Kale.

keen competition from outside, the highly developed organisation, and scientific process, to know what sort of policy should be adopted towards Industrial India. Our sugar Industry is yet a helpless child, our Cotton Industry is not yet a full grown boy, our iron industry is not yet a man, and other Industries such as leather, oil, paper, are quite helpless. It is easy to guess in such a case that Protection should be the watch-word of progress. It may be said that other countries may reciprocate. But it is not easy for other countries to reciprocate. India is quite self-sufficing, and besides, her exports contain chiefly of raw products and food stuffs, indispensable to her customers. The economic position of India has thus been briefly sketched. We shall now try to fit her in the preference scheme.

How can India 'give,' and how can India 'take'? She can give concessions in her imports and exports. She can give preference to British goods. Again, she can export her raw products to the Dominions rather than to her enemies. The compensation that she might get in return would be in the same form. This is the sort of give and take policy that will be adopted.

Taking the Imports of India, what are the imports to which India can give preference to the Empire as against foreigners? The imports of India consist chiefly of manufactures, England alone contributing more than 60 per cent. Of the imports from England more than 90 per cent is made up of cotton manufactures. For revenue purposes a nominal duty is levied. This sort of concession we might be called open to make in this particular import: 'Abolish the cotton duty, or lower it.' Would this benefit India? Would it not leave a wide gap in her already inadequate finance? Besides, is not this industry an industry sorely in need of protection? Is it not a shame and a national loss that we should be the producers of so much of raw cotton, could command cheap labor and capital, but could not but allow Japan to build up a formidable Textile Industry, that

threatens to drown India, and rival even England? This year Japan proposes to buy raw cotton, 'instead of the yarn she used to, for £ 100 million. Or, would England make this concession to India? Would she abolish the countervailing duty on the Indian cotton manufacture? It is not easy to move Lancashire in this matter. So cotton imports are out of question.

The other prominent imports are sugar and kerosine and both are produced in the British Empire. Sugar industry in India is very young and un-scientific. The chief suppliers of sugar to India are Mauritius (cane-sugar), Germany and Austria-Hungary (Beet sugar). What is the proportion between the British sugar and foreign sugar? For 1901—2 Germany and Austria 2,936,196.
Mauritius etc. 2,491,907.[1]

So, it is clear that more than half the quantity of our supply is sent by our enemies. If preference is given to Mauritius sugar, will Mauritius be in a position to supply the whole quantity we require? Certainly not. It would be taxing ourselves unnecessarily. The late Mr Alfred webb said " the British Empire at present is not in a position to supply all the sugar required by India ". Nor preference in the case of kerosine would benefit India. In 1901--2. Russia and America alone have supplied 99.000,000 million gallons as against 633,000 gallons produced by Burma.[2] In 1903. out of £ 1,800,000 worth of Russion Export to India, £ 1,700,000 worth is petroleum.[3] So, Preference in mineral oil means loss to India. In either case, sugar and mineral oil, we have to turn to foreign countries, even to enemy countries. Let us suppose, we preserve the existing relation between India and Russia in the case of petroleum. What about sugar? we are by necessity compelled to buy from the enemy countries.

Nor, can the empire supply all that is needed by India. It is a physical impossibility. For matches we have to

1 & 2 R. C. Dutt. Economic History of India. (3) Lord Avebury's 'Free trade.'

look to Japan and Sweden. Our glass market is being rapidly captured by Japan since the outbreak of war. Again, it is Japan and China that supply the extra silk consumed in India. 'The principal foreign imports into India are from China, and with these we could not compete.' France sends wines, and silks. It is quite obvious in the face of these facts, that 'preferential import duties would benefit neither England nor India.'

Then, what about our exports? British Tariff reformers think India can 'give', and they jump at the mere mention of Indian Exports. 'Why does she not direct all her raw produce to England'? Yes, she will if she can. But, can she?

Jute tops the list of Indian Exports, India holding a natural monopoly in that produce. Many of the European countries import raw jute and manufacture it themselves. Now, if India exports all her jute produce to Dundee, what would be the result? Can the Indian Industry flourish side by side with that of Dundee? Certainly not. Dundee has already built a strong industry in jute. Certainly, Dundee will gradually, eat out the Bengal Industry Nor, would the British Capitalists in India, consent to a tariff on raw jute It would entail loss upon them.

Cotton is the next important item of export. England has been the foremost consumer, and of late Japan too takes much of our raw cotton. We might raise a tariff on cotton going to Japan in favour of England. But, if Japan retaliates, are we in a position to withstand it? or is it India that gains by the tariff? No. It is Lancashire. Granting that a duty is levied, would Lancashire permit us to put a nominal duty on the outgoing cotton in times of cotton famine for the sake of the home Industry?

In the other exports, there is very little for England to gain. But there are some exports which the Empire does not consume, and if it consumes at all it consumes very little. Such are oil seeds, opium which India exported in 1901 to the value of 9,456,436 tens of Rupees, hides

and skins, and cotton manufactures. England cannot consume, with the one or two oil mills recently started on the banks of the Thames, all the seeds of India. (In 1901 Seeds exported 9,018,361 tens of Rs.) Shall we refrain from exporting the seeds to foreign nations looking up to England alone for the whole consumption? This is an anomoly.

It is clear now that India has nothing or very little to offer. Has the Empire anything to offer to her? Her connection with the colonies is very thin, and they have very little to give. Nor has England anything to offer. There are few Indian manufactures that she takes, and so can show preference to. Thus, facts speak that India has very little to take and very little to give. Considering the sacrifice expected of her she has nothing to gain. 'I stand here for secrifice'.

'We are bound in honor, however, to consider the problem from an Indian point of view.' So says Lord Avebury, the Free Trader. We have the verdict of all free traders that Imperial Preference would not suit India. Though the free-traders falsely think that free-trade has benefited India all make the case of India clear if she were to enter the scheme. This view has the support of many distinguished Anglo-Indians, especially of three former viceroys, Lords Northbrook, Elgin, and Ripon, and of Lord George Hamilton, Sir Henry Fowler, and Lord Morley, secretaries of state for India, and Sir E. Grant Duff and Lord Reay, Governers of Madras and Bombay. To quote one of them, Lord Morley, "Lord George Hamilton after he had ceased to be Secretary of State, was one of the most powerful exponents from the Indian point of view of the impossibility of setting up preferential arrangements.' 'The strength of India, the prosperity and comfort of India, her trade and commerce hang on her exports. If the market for her food-stuffs and raw materials, her grain, timber, tea and coffee, her supplies of oil, is not ample in volume

and favourable in circumstances how is she to bear the weight of her expenditure? How does she stand? In 1905—6, the export trade including Government stores, was £ 105,000,000; her imports were £ 69,000,000. But here is the cardinal fact. I am thinking of perferential and discriminating duties, in favour of the United Kingdom. Of the £ 105,000,000 the United Kingdom took only 25%. Where did the other portion go? The chief customers for the ¾ths of the exports were the states of Europe, the Far East, and the countries bordering on the Indian Ocean.' 'The preferential and discriminating policy carries with that if India is asked to retaliate, and to introduce a preference in our favour, you are asking her to discriminate against three-fourths of her customers in order to satisfy one-fourths. I think that is the case in a nutshell.'

Free trade is better than Imperial Preference to India. though it is not the policy that should be followed towards Industrial India. In the interests of India, of the Empire, and of the world at large, India should be allowed to have a freehand in the solution of her economic problem. She should be allowed to have protective tariffs—differential, of course—in order that she might develop into a strong member of the Empire. An ulcer in any part of the body affects the whole body. A weak member is a dead weight upon the rest. So, it is the interest of the other members of the Empire to see that India is strong, and very soon develops into a healthy member.

In the interest of Free-trade, Indian Iudustries should be developed, and Indian Industries could be developed only by means of protection, the time honored and tried method. How did Japan grow, or did America, or any country? Take England herself. What was she before she realized her economic position in the world? Did she not protect her shipping trade? Was she not a protectionist till Adam Smith made Englishmen realize that England had

4 Budget Speech in the commons.

attained her full stature, and for further development the mercantile system should be dropped, and Free-trade adopted? If protection is successful in developing industries and conserving the energy of so many nations, will it not be true also of India? Frederich List, the German Economist, has said, that, of two countries having free trade between them, if one is manufacturing, and the other an agricultural one, the agricultural country will never thrive. India should be both a manufacturing and an agricultural country.

Our national needs are growing greater. To give education to every boy and girl in the village, to improve the sanitation of the towns and villages, to root out malaria out of Bengal, money we want. From where is it forthcoming? Can we tax the people any more? The land tax is already heavy, and the duty on salt is a tribute on the poor. So our eyes are naturally turned towards our imports and exports, and to the development of our industries.

We want the power of retaliation. While South Africa has made the necessaries of life very dear for the Indians residing there, we have to stand mute and watch. Protective tariffs alone can develop her industries, yield her revenue, and give her the power of retaliation.

To conclude, Imperial Preference will not fit India. It is worse than the existing arrangements. Considering the condition of Indian Industries, liberty to adjust her tariffs own is the policy that should be followed.

India should not be styled disloyal or unpatriotic because she protests to enter the new Economic scheme. She is prepared to make any sacrifice if it is followed by a sufficient compensation. Her ardent wish is that she should share in the burdens and responsibilities of the Empire. She should be exempted, if the scheme were to crystallize, because the sacrifice that India has made since the John Company is immeasurable, and the sacrifice any colony is going to make or has made cannot stand on a par with India's.

S. KRISHNAMURTI.

ADDRESS TO "FRESHMEN" JULY 1917.

I have thought fit to address you this evening not because I consider myself peculiarly equipped to do so, nor because I have any very weighty matter to discuss, but because I thought we might with benefit borrow a custom from my own University. This evening gives me an opportunity, which is otherwise denied me, to say a few frank words to those with whom I hope to work in co-operation during the next year or so. This lecture is called "An address to Freshmen" but it will be obvious that what I have to say will in part, at any rate, be applicable to us all. Those of you who are entering the University for the first time may well pause and ask yourselves what your University career is going to do for you, and what, more particularly, it is going to mean for you? I do not think that any of you will differ from me if I say that for you all your University course is an investment. The trouble begins when we begin to interpret the kind of investment that is meant. I have been here long enough to know that for many of you it is an investment in the strictly financial sense of the world—that the money spent on your education must have its due return in salary, dowry and position. There are no doubt others of you who regard the investment as one which gives you the culture and social position that your estate demands. There may even be some who regard the investment as a purely scholastic one by which so much study is repaid by so much learning. Now none of these kinds of investments are wrong in themselves. It is right and proper that your University course should prepare you for a salaried position in life, or for the fit use of a position already attained, or for a life of higher study But what is wrong, indisputably wrong, is that the end of any of these forms of investment should be allowed to so far overshadow the means by which it is attained as to make both the invest-

ment itself unsound and profitless, and the period of investment hollow and unreal. To turn from this rather tedious metaphor and to answer our original question "what is your University career going to do for you?" It is going to fit you for life. Simply that. Life does not necessarily mean the Law College, or a Government Clerkship, or a heavily dowried bride, or even a Professorial chair. Life means any sphere of activity into which it shall please your creator to lead you. It may mean the governing of a province, or the control of a large estate, the work of a poorly paid school-master or the toil of the labouring man. Whatever it may be, now is the time which is given you to fit yourselves, to develope yourselves, to realise yourselves. Too often, unfortunately actual study at college is regarded as a mere means to an end, and so misused and distorted, but it would be equally unhappy if the object of college life was narrowed down to the acquisition of book knowledge and nothing more. Your College, that is its buildings, its associations, its past, its present body of students and staff, its innumerable influences should mould your character, expand your mind, develope your body, bring you ideals and enthusiasm, make you fair-minded and strong, large-hearted and brave. I can but feebly portray for you the heavy responsibility that this period of your life bears. But I shall be satisfied if I have by any means brought home to you the vital fact that your College career is too terribly important to be misused, too precious to be wasted and too sacred a trust to be bartered for gain.

I shall no doubt be accused of painting far too ideal a picture, and one that has very little relation to the hard facts of student life, especially when we consider the special way in which the Indian student is handicapped by poverty, responsibilities and matrimony. But I can only assure you that in the aftermath of your career you will find that my picture was not a false one and that much of your success,

if it be so, was drawn from the imperceptible and varied influences that go to make up a well-spent College career. I would like you to remember in this connection that, though you are students of the Madras University, you are for the purposes of the benefits that have already been outlined, far more the students of the Kumbakonam College and as such the place that this institution should hold in your heart must be unrivalled. If ever during my time here I have had cause for regret it is when I see students turning so lightly from the halls that have nurtured them and the traditions that have led them. In England I remember that the man who left his College was regarded as something almost inhuman, but here it is common to move from College to College as if your Alma Mater had no ties for you, no memories. I am well aware that there are frequently special circumstances that demand a transfer but I think you will bear with me if I say that too often the thought of your College as "your" College, specially is absent. Does the memory of its past have no hold over you? Does not its wealth of traditions thrill you? When I think of my own College I conjure the vision of a Kelvin, a Solomon, a Pope and a Porter. Surely you when you enter these rooms are in touch with those who have gone before: a Madhava Rao, a Srinivasa Sastri, a N. R. Ayyar and a Ramanujam to mention only a few? Remember that your College career will be in the measure full as your love for your College is strong.

I want now to say a few words about the actual scholastic work that lies ahead of you. Those of you who are entering the Intermediate class for the first time, have no doubt inherited from your forerunners a picture of university examinations which is by no means encouraging. Every year the slaughter in the Intermediate examination increases and shows no immediate signs of abating. For most of you the future, as far as your work is concerned, is a vision of a terrible effort to storm by wile, by stealth,

by shock or direct attack the castle of the Intermediate. I know that there are certain difficulties in the way of success which are outside your power to control or alter, but there is one cause for constant failure and for the bug-bear that the examination has become and that is the disastrous methods of study which you all too frequently adopt. I am also aware that these methods are not solely of your own device, but that they have been inherited with a system from which it is extremely hard to break away, but break away you must or renounce the hope of any success in the near future of gaining the victory you desire. As a member of the staff of the College I should like first to dispel the idea that the staff is responsible for your success or failure in your examinations. If there are any of you present who think that the staff is a kind of automatic machine through which you pass and are tumbled out after two years as failures or successes, then the quicker that idea leaves you the better for all of us. We are here to guide, direct and teach you, but your success or failure lies with you and you alone. This leads me to the centre-point, as it were, of your wrong methods of study. Lack of self-reliance and disinclination to think for yourselves. Your lecturers, notes, your rumoured questions, your pet examiners and your cram text books are all of no avail so long as your our mental ability is not stimulated by such methods and your initiative and judgement are cramped and stulted. I said something of this matter in my last editorial to the College Journal, to which I would refer our new students. I have, I know, often been accused of outlining ideal methods of study, and leaving students who try and avoid the time-honoured methods, worse off than before in their efforts to pass examinations. I can therefore only ask you to believe this: that I am passionaely anxious for your welfare, and I am here in all sincerity to help you and not to hinder you. I know it is not a matter of doubt, nor even of individual opinion, I know that if

you allow the examination to thus dominate your whole College career, you are not only making the smallest use of your time at College, but are going about the surest way to fail in the examination itself. The honour of our College is surely prostituted if knowledge is only acquired for the sake of the examination and not for knowledge sake. If history means to you merely the channel to a B. A. degree, how can you be said to have studied history at all, and what lessons can you have learnt from it?

How can you hope to do well in a subject in which you have no strong interest? Under your present system history is too often reduced to a monstrosity, a string of notes, a mnmbling of dates, a much travelled set of rumoured questions, and hazy idea of who the examiner is to be and what are his idiosyncrasies. In reality History is the most fascinating of studies, the lure of the past combined with the speculative mystery of the future. Something which reaches down to one's heart, swells the imagination and fires the mind with ideals and aspirations. Something to wonder at, something in which to lose oneself, a Gargantuan maze, a labyrinth of problems and surprises of unexpected bypaths and mysteries, and yet withal an evolution.

Let me turn now to quite another topic, students and politics. On this subject I think there ought to be a frank understanding between us. In the first place, let me say definitely that I fully realise that it is natural and right that an undergraduate should take an interest in the politics of his country, and I should think very strangely indeed of the student, at such a time as the present, who thought nothing of the political future of his nation. The very education which you are receiving here, if it is doing its work properly, should be firing everyone of you with a passionate love of your country, of justice, self-sacrifice, and progress, but it should also be teaching you the lessons of wide-minded judgement, of sobriety and moderation.

I repeat that I think it natural and right for you to follow the politics of your country with keen interest, but, as students of a college, you have to remember that your period of preparation for life is but at its beginning, your experience is not yet ripe, and your judgement not yet mature. The authorities ask you not to take active part in politics, and not to acquiesce in methods of political propaganda until your period of self-developement is over. It is now the time to study study politics by all means, but study before you start on active fight for whatever end. It will be time to enter the combat when you are as well equipped as your youth, your University and your home can equip you. I am not not here to defend the recent Government Order with regard to students and Politics, as a private individual I may not even agree with it, but I am here to point out to you that, in the first place there may be a good side to the Order, which, in your first rush of emotion, was forgotten, and in the second place, that having, of your own free will entered this Government Institution, you are in a special measure bound to honour the command. With regard to the future of India both you and I stand agreed, we both want the very best for her, politically, commercially and morally. The very fact that you, as students in this University, and I, as a student of Indian conditions are not able to see eye to eye in all aspects of this country's future, surely proves to us that we within this institution, should spend our time in preparation for the future and not in active participation in the present. Who knows what battles we may wage in the future, some of you may fight the great battle of Social reform, some may struggle in the oftdespised field of Education, some may join the ranks of those who would lead their country onward to Home Rule and some may even shoulder arms on behalf of the Empire. All, I hope, will work for the honour of their Country and so it is all the more essential at present to make yourselves fit for citizenship, before you

become full citizens. Being in a Government College you are, I imagine, well aware that we are not allowed in our debates etc to discuss current politics. This is sometimes regarded as a hardship, but let me remind you, in addition to what I have already said on the subject of the study of Politics, that there is a very wide field open to us from which to choose our subjects for debate, or even objects for our work and enthusiasm. The economic problems of India, the educational problems, the social problems, the religious problems, all these are intimately bound up with the country's welfare. Surely these are both legitimate and proper objects for our study and discussion? I think you cannot deny that any amount of useful work may be done by us along such lines of investigation away from the stir of the political platform and the rush of popular agitation.

I have just been urging you against active participation in the politics of your country, but I am now, in a contradictory manner going to tell you how you can, if you be so minded, take an active part to-day, both honouring yourselves and at the same time bringing your country one step nearer to the goal which she so ardently desires. I speak, as you may have guessed, of the Defence of India Force. I am not now going to make an appeal to you on patriotic grounds. Most of your leading country-men have done so in eloquent terms. I am going to ask you, all of you, to join the Defence of India force, for the sake of that which I have held out to you throughout this lecture as something specially compelling and sacred, for the sake of your College. If fifty students from this College volunteer the military authorities will allow us to have a platoon of our own, if 250 volunteer we shall be allowed a College company of our own. Would it not be a proud day for us if we could say that we had a Kumbakonam College corps? Have we not to-day got an opportunity to prove, that whatever other Colleges may be doing the Kumbakonam at any rate has risen to her country's call? Will it not

thrill you with pride if we can show our Mother India that we at least have learnt within these walls the spirit of self-sacrifice, and the nobility of service? I know full well the ties which bind you and the difficulties in your way. Most of you are not free agents. Many of you are the eldest members of families, some fathers, some gurdians. But you have a duty to your country as well as to your home. I am not asking you to do something which I am not doing myself. I am like, some of you, at the present, only a private in the Defence force, and if enough of you volunteer, I shall drill side by side with you in the compound, sharing alike the common needs of the Empire. As your leaders are telling you it is a golden opportunity, which may never occur again, to prove of what stuff young India's manhood is made. It is for us here in this College of ours to show that we can add traditions to the College store as yet undreamt of. If your Country and your College are not enough to stimulate you to action, think of those dead horses of yours who have bled for India and Empire on the battlefilds of France, Egypt and Mesopotamia. When they with Spartan courage have faced such foes how can you lag behind when asked, not to give your lives, indeed, but to give a portion of your time and strength towards making India capable of national self-defence, and making her new man-hood more able to face the needs of the times?

The path you will have to tread will not be a hard one. Your caste scruples will be observed, your University terms will be secured, preference will be shown you for Government employment, and all men will respect you. Above all your College will be proud of you. When I think of the dead heroes of my own Cambridge College the sorrow I feel for their loss is mingled with rich joy that in their death, dying for England, they will live for all time in the memory of their College. Thank God such joy will not be ours here, but if you will only answer the call we can rejoice that there has been added to the great list of the distinguished members of this College, the names, not of judges, advocates, magistrates and scholars, but of self-sacrificing soldiers of the crown.

THE INDIAN DEFENCE FORCE AND STUDENTS.

It is now more than four months, since the Indian Defence Force Bill was passed, and the results so far are not encouraging. And as far as the Madras Presidency is concerned it is shameful. Bengal had already sent a Double Company, and she is now preparing fast to expand it into a battalion, the Panjab is drilling her Graduate Force, and Bombay is recruiting in hundreds every day, what about Madras? How many men has she got ready? Will it be a thousand or two thousand? No. It is not even three quarters of a thousand. Why so poor? What is the matter with her? Is she lacking in spirit? Or is she lacking in patriotism for the British Empire, or in men? Which of these?

Poor Madras, really 'benighted' art thou? If it is not so, what is the matter with you then? Madras is neither lacking in spirit nor in men, but she is lacking in understanding. Her young men have not understood their duty, nor are there men to instruct them in their duty. For we have no Dr. Mullick, we have no Jinnah. Our Recruiting Committee is sleeping on the hills. There is no responsible patriotic leader to stir our spirits and make us stand abreast of our sister presidencies Nor the order came in time to enroll students. The order was issued long after the colleges were closed, and the students had already dispersed to their villages by the time the few recruiting meetings were held. Now, the colleges and schools will be reopened by the first week of July. It is fully hoped that our elders will brush themselves up, and wake our young men to a sense of their duty.

What is the duty of our young men? Is it not their duty to understand what is demanded of them? Is it not their duty to enroll in thousands? No young man should give a silly excuse. Our conservative parents may not understand or appreciate what military training means for their boys.

It is the duty of every one of us to inform and instruct our parents what lending our service means. They should be expl ined the relation between the Empire and India, and between us and India, and the Empire; when this is done, they will rejoice at our joining the Defence Force. I have heard of such instances. Every one of us, young military-aged men, should perform this duty, and see our way to join the Indian Defence Force.

Well sir, one can satisfy his parents, but can he afford to forego his studies? Except in exceptional cases, every-one can afford to forego. The university is allowing us some concessions. Those who join the Defence Force need not produce attendance certificates. We may make, them, do more. We may appeal to them to hold two examinations, just to avoid the difficulty of change of text books, as they do in the Law course. We may have another examination just 3 or 4 months after the usual one. The examination difficulty can thus be solved. Here, we are offered an excellent opportunity. Remember intellectual and physical progress go together.

It has also got many other advantages. It gives you selfrespect. When you become concious that you can defend yourself, would you allow others to taunt you? It gives you character. It gives you self-reliance, courage, sociableness and other elements of character. You see the world for yourself as you march on to your post, and you can get an idea of your relation to the world. Above all does it not give you the satisfaction that you are of some use to your country, and to the Empire at large? Even you can be of some use, like the mouse to the majestic lion, to the mighty phenomenal Empire, does it not make you happy? Last, but not least, a membership of the Indian Defence Force is in itself a testimony. It is a passport in life. Because, it denotes that the member bears good character, and good health, and has public spirit to the full. These are benefits that are conferred upon a member of the Indian Defence

Force. Can you afford to forego these benefits in favour of a pittance you may earn if you enter life otherwise? Are you going to avail yourself of this opportunity or let it go? Are you going to prove yourself a man, or are you going to show to the world that you are a coward? Have you the interest of your country at heart, or of your own dirty self? Which do you prefer? To prove as false or ungenuine the words of your elders, who have been clamouring all these years for military training for young Indians, or are you going to train yourself for the Defence Force? I for an Indian, prefer the honorable course I would rather die a rough soldier than roll in wealth.

There are, again, certain Indian patriots, who say, that we should not volunteer unless we are given Home Rule. To such men I would put this question 'Are you fit for Home Rule?' They answer, 'yes we are intellectually such and such, and so on and so on.' 'well, Sir, can you defend yourself? If I hit you on your nose, have you the strength or courage to return it? There you blink Well, you want Home Rule! You want that you should be allowed to govern yourself, and others to defend you. Shame! If you are left to yourself who knows you may not fall a prey to others. Are you not ashamed to make such a demand? 'Deserve before you desire,' should be your motto. Train yourself for self-defence before you make any demands. Here you see, self-defence is the basis of politics.

Then, there is the Brahmin difficulty. It is generally thought Brahmins are not allowed to fight. It is a lame excuse or a mistaken notion What of the warrior Peshwas of the Maratha Empire? Were they not Brahmins? Of what caste was the great warrior Parasu-Rama or the expert bowman Dronacharya? Were they not Brahmins? What other evidence do we want! There is the evidence of history as well as of tradition.

In conclusion, I humbly appeal to my brethern, to enroll in such numbers as would become themselves, their respective colleges, as well as India. It is quite unnecessary, to remind that you are bringing down two birds at a single shot. You serve your own self as well as the Empire It is a patriotic duty incumbent upon every young man, and it is a manifestation of the inborn loyalty of young India. It is fully hoped that our dear Alma Mater which has produced statesmen and politicians, engineers and doctors would not fail to produce good military men and a good number of military men too, worthy of her.

S. KRISHNAMURTI.

My Brothers and Friends

You are surely aware that the period of six months during which alone 1000 volunteers should join the Indian Defence Force is fast drawing to a close and that barely a month and a half remain. The slack recruitment hitherto has no doubt been due mostly to the fact that the Government circular concerning the I. D. F. was published after the colleges had been closed for mid-summer Now that the Colleges are to resume work that reason will nolonger hold good and you ought in duty to yourself and in duty to our country rush in to make up for lost time Babu Bepin Chandra Pal has asked us to follow the example of the Irish by refusing to volunteer, unless Home Rule is granted to us, or at best promised. Now this is quite a mistaken view of the position of us–Indians—with deference to the opinion of such a veteran The political condition of Ireland, and that of India, though so very identical in most respects, are diametrically opposed at least in this.

For, while with regard to Ireland it is in the interest of the Government to get the men for the army, here in India it is solely in the interests of India and the Indians. While the Irish refusal to volunteer will gravely tell upon the man-power of Britain in the war, our refusal will not affect the British strength, but will weaken our cause—the Indian cause.

This being the first opportunity thrown out to us by the Imperial Government to make men of ourselves, let us not hesitate to grasp it, and respond to the cry of our leaders. If we let slip this opportunity who knows when such another will come? Further we would be giving the non Indians a deadly weapon to taunt us with. They will call us braggarts—crying for conscription when it is not granted but hiding in the kitchen when we are invited to join the military. Let us not show ourselves to the world as men of empty words. Let us prove to the world that given the opportunity we are as much men as any others—be they Englishmen, Frenchmen, Scots or Germans. I am not holding back and making a cat's-paw of you, I have volunteered; and I beg of you, in the interests of ourselves, individually and collectively, and in the common interests of our Motherland, to become my comrade-at-arms.

21st June 1917, KUMBAKONAM.

Very affectionately yours,
M. NATESAN.

[The last date for enlistment is the 28th of August. Editor.]

COLLEGE NOTES

The Old Boys' Day 1917:—

The third Old Boys' Day was celebrated on Saturday the 7th of April this year as usual in the College grounds, that day being Easter Saturday and consequently being convenient for people from the moffusil to attend. This year's celebration was of more than usual importance on account of the fact that the college completed exactly fifty years of its existence since its institution. Appropriately enough one of the oldest alumni of the college and one of the most distinguished of Indian administrators Mr. V. P. Madhava Row C. I. E., presided and this itself was sufficient to attract many old boys from the moffusil among whom may be mentioned Mr. C. R. Thiruvenkatachar (now Rao Bahadur), Judge, Madras City Civil Court; Rao Sahib S. A. Subramania Ayyar, Retired Executive Engineer, Mayavaram; Mr. Chakrapani Row, Retired District Registrar and Municipal Chairman, Tanjore; and others. The district itself was fairly well represented and of course the local old boys attended in large numbers. Telegrams were received from many people regretting their inability to attend.

The same programme was gone through as on the two former occasions In the morning light refreshments were provided and then a few games at tennis were played, old as well as present boys partaking. At about 9 A. M. a business meeting of the general body of the Old Boys' Association was held at which, in the unavoidable absence of the President the Principal, who was detained at Madras, Mr. V. P. Madhava Row presided. The Report of the Association for the previous year as well as the auditor's report were read and passed. Then the Managing committee brought up some proposals for the genera Consideration of the general body which led to a lively discussion and the meeting ended in the election of the office bearers for the

new year. At 11 A. M. all the members were fed sumptuously and they were left to themselves till lunch after which there was a tennis-match between the old and the new boys in which the new boys won.

For the evening function all the *elite* of the town had been invited to which they responded most heartily. The public meeting was held in the open air, seats being provided in the spacious hockey grounds of the college.

The first item in the evening's programme was the announcement by the Secretary, of the names of the receipients of the medals instituted by Rao Bahadur A. Rangaswami Ayyangar Avergal, Retired Revenue Commissioner, Mysore. The President gave a most interesting and inspiring address which will be found elsewhere printed in this number. As one of the pupils of the celebrated Mr. Porter he was eminently qualified to speak on the Porter days of the Kumbakonam College and the reminiscences which he was able to give were very much appreciated by the audience. Mr. Statham was the next speaker and he responded to the toast of the College which had been proposed by MadhavaRow, and in his turn proposed the toast of the old Boys. Among the other speakers were Mr. C. R. Thiruvenkatachariar, Mr. T. K. Hanumantha Row of the college and Mr. Pinto, the local Small Causes Court Judge. It was close upon 9 P M. when the gathering dispersed and the gentlemen that attended felt as they were returning to their respective destinations that they had enjoyed a most successful day

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We record with deep sorrow the death of Mr. A. Rangaswami Aiyangar, retired Councillor of Mysore, and a distinguished old boy of our college. He died before he fully enjoyed his well-earned rest. He had been giving two medals, to our college one in the intermediate and the other in the B. A. for the boys who would be chosen by their class-mates and tutors as the best men in the class

physically, morally and intellectually. We hear that he has willed a great portion of his wealth for charitable purposes. We hope to publish a short sketch of his life in the next number.

We regret to announce the death of another distinguished old boy of the College Mr. I. Srinivasa Aiyar. He was a classmate of the late Mr. A. S. Vaidyanatha Aiyar of the Madras Educational Department, and succeeded him as Principal of the Municipal College, Tellichery. When the Principalship of the Hindu College, Tinnevelly, fell vacant on the retirement of Mr K. Sundararama Aiyar, the place was offered to Mr. Srinivasa Aiyar, and he accepted it. He was a nominated fellow of the Madras University and a member of the S. S. L. C. Board. Latterly he became a sufferer from heart-disease, and in spite of the sincere advice of his friends and well-wishers, chose to remain in service, the exigencies of which taxed him so much as to drag him to an early grave. He had the misfortune to lose his eldest son while he was at Tellichery. He leaves behind him his widow, two sons and two daughters. His eldest surviving son is a student of the Law College, and to him we offer our heartfelt sympathy in his bereavement.

It is with deep regret that we note the deaths of Yeswant Rao and R. Doraiswami both of whom ought to have taken their seats with their friends in the II class. Yeswantha Rao who was closely related to Mr. V. P. Madhava Row met his death by drowning in a river near Chidambaram.

It is gratifying to find that the strength of the College has exceeded that of last year. As usual the Tanjore District is the best represented, but students have come from such far-off places as Palghat, Masulipatam and Coconada. It may be known that some years back the

number of students in the College, all told, came to less than two hundred, whereas this year and the last we have had nearly double the number. This phenomenal increase cannot wholly be explained away by the new system of issuing lists of eligible students which the S. S L C Board has adopted, for the very simple reason that the B. A classes have also gone up in strength The newly introduced compartmental system in the intermediate seems to be the cause of the rush in the B. A. class. We had to refuse admission to many students who went away disappointed. This is surely a reason why more accommodation in existing colleges should be provided and more colleges also must be established.

A new feature in the life of the College is the annul address to 'Freshmen' by the Principal. This is a system copied from the English Colleges. We hope that this good system will continue for ever and be of immense benefit to the students during their College course.

We must heartily congratulate Mr. K. B. Ramanatha Aiyar Avl. M. A, B. L, L. T, of the Pachaiappa's College., an old boy of our College on whom the Government has been kind enough to confer the honor of Rao Bahadur. To add to this honor he was also the President of the Provincial Educational Conference held at Cuddalore this summer.

Readers of this Journal will note with extreme pride that the gentlemen who occupied the Presidential chairs of the Political Conferences of Madras and Bombay, Mr. V. P. Madhava Rao C, I. E and the Hon'rble Mr. V. S. Srinivasa Sastri are old boys of our College.

We congratulate R. Nagaraja Sarma, a graduate of our College for his first rank in Philosophy in the recent Honours examination of the Madras University.

We are proud to note that N. Gopalan of the IV class, an excellent hockey and football player has come out first in the Presidency in philosophy in the recent University examination.

We offer our hearty welcome to Mr. R. V. Krishnama Chariar the new Sanskrit Pandit.

It is to the credit of the college that till now some 15 students have heartily responded to the present call of the Empire by enlisting in the Defence Force. We hope that more will follow.

This year the Hostel attached to the college is overflowing with students Even the central Hall has been occupied. That nearly one-fifth of the students of the college have joined the hostel is going some way towards the Residential college.

We note with gladness the rapidity with which the chemical laboratory is nearing completion. This will not only accommodate a large number of students but will also relieve the congestion in the physics department.

We are glad to note that the following have been nominated captains of the various clubs attached to the college.

A Srinivasan	II class	...	Tennis.
V. Ramachandran	IV class	...	Foot-ball
P. Rajagopalan	III class	...	Hockey.
S. Ragunanthanan	III class	...	Fives.
C. Ragunathan	II class	...	Badminton.

It may also be remarked to the credit of A. Srinivasan that he has been nominated captain of the Tennis club for the third time. We take this opportunity to thank the past captains of the various games.

We congratulate R. Ragunathachari IV Class and S. Swaminathan III Class for their election as Secretaries for the Literary Society and the Mathematical Association respectively.

It is hoped that a drama under the auspices of the Literary Society will be enacted before Xmas. As usual the proceeds will go to the Journal Fund.

NEWS & NOTES.

We record with deep sorrow the death of Dr. Dadhabai Naoroji at Bombay, at the ripe age of Ninety—two. A well informed patriot, Dadhabai was the pioneer of Female Education in Bombay. He was the First Indian to occupy a professorial chair, and the first Indian to occupy a seat in the British Parliment. We offer our last respects to the Great Man.

The Patna University Committee has submitted its modified report on the Patna University scheme. We may hope to see the University take shape next year We welcome this new member to the fold.

We watch all eye and ear, the progress of the National University College, Madanapalle, which is to be opened, we hear on the 19th of this month by Dr. Sir Rabindranath Tagore.

A long-felt need has been supplied by the institution of an L. T. Class in the St Joseph's College, Trichinopoly. The need for a L. T. Class for the Northern Districts and another for the Southern Districts have long been keenly felt in order to relieve the congestion at Saidapet. We are glad the need has been met.

We are glad to hear that the new Government College at Anantapur is working smoothly and steadily.

In his Presidential address to the Educational Conference held at Cuddalore, Prof. K. B. Ramanathan said that the failure of the School Final Scheme was due to the lack of working knowledge in the teachers rather than to the scheme itself.

With regard to giving Education in Vernaculars Prof. Ramanathan said, till the close of the school course Vernacular should be the medium of instruction. In the college classes, English should be picked up through conversation, and then only, students should go to books.

We fully sympathise with the social side of the Madras Students' Convention.

The Government of Madras have under contemplation the establishment of a commercial college. like the Sydenham College of Commerce, Bombay, for Madras. We await the report of the committee appointed for this purpose.

There was a 'Summer School' at Darjeeling the last summer for Bengal. It was organised by Prof. Geddes, and among its members were Dr. Sir Rabindranath Tagore, Sir J. C. Bose and Dr Bajendranath Seal.

We also hear of a similar "Summer School" of Theosophical Educationists held at Adyar in the first half of June.

An Educational Exhibition for the Tanjore District is being arranged at Tanjore. The Secretaries are Mr. R. Narayanan I. C. S., and Mr Douglas the Inspector of Schools for the Tanjore Circle. We wish the exhibition all success.

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MADRAS,
28th February 1916.

That this Magazine may long serve to illustrate for successive generations of students of the Kumbakonam College their common heritage of high traditions and to foster among them loyalty and gratitude to their alma mater, must be the earnest hope of all its well-wishers as one of whom I desire in all sincerity to subscribe myself.

Pentland.